000 describe the conditions of the Lolo in the Ta-liang and Hsiao-liang Shan area.

133 It has been mentioned before that the main range of Ta-liang Shan is oriented from north to south. On the eastern side of the southernmost mountain range are eight sections of small ridges, which consitute the foothills. These start from Ta-ku Tui in the north and extend southward to the banks of the Chin-sha Chiang, all in an easterly direction, to give Liang Shan the shape of a multiple-legged insect; they all end at the side of the Hsi-su Ho. These eight ridges are commonly known as Pa Sai. The southern section of the Pa Sai faces the river with its steep overhanging cliffs, while its northern section connects with the Lung-t'ou Shan where there are many precipices and ancient forests. During the Ming and Ch'ing dynasties the 175 Chinese emperors made great efforts to develop this frontier 648 area. From 1796 until 1821, Chinese influence gradually reached the eastern part of Huang-mao Kang. In 1838 a rebellion started. The Lolo occupied the Ta-ku Tui and Hsiao-ku Tui, and the Chinese army had to retreat to Shan-Leng Kang, where they constructed a fortress for self-defense. They also established an outpost at Ma-ching-tzu as a support for Shan-Leng Kang. All Han-Chinese who lived in places west of Hsi-su Ho, such as Mu-kou P'o and La-mi, withdrew successively to the east bank of the river, and a Lolo t'u-szu [native chief], or Yang T'u-szu, was established at Ch'ien-wan-kuan [4] to hold together the Lolo in areas both near and distant.

175 At the northern end of Pa Sai the Han-Chinese established 439 a trading post in order to expand their influence westward. 648 North of Shan-Leng Kang is Lan-pa-tzu and further north is Ku-niu Pa. Both these villages can be reached by climbing the mountains from Hsi-ning on the border of P'ing-shan county. From Huang-ts'ao P'ing eastward in Ma-pien county is Yu-cha P'ing which the Han-Chinese have developed for cultivation. During the period of prosperity in the Ch'ing dynasty a large trading post was established there for trade with the Lolo. Further northward lies the Yen-feng Shan area where there are dangerous precipices, overhanging cliffs, old forests, and barren wilderness inaccessible to the Han-Chinese.

131 The northernmost entrance to Ta-liang Shan is Wa-hai. It is a part of the Ta-liang Shan area and occupies quite a wide territory about several tens of li from east to west. Wa-hai is the only entrance to Ta-liang Shan from Ma-pien and O-pien. The distance from Wa-hai to either county seat is about 200 li.

131 It can be reached from Ma-pien westward across Yüeh-erh Pa and Nan-mu P'ing, and by climbing Huang-mao Kang; or from O-pien southward across Ti-tzu Yai and Szu-li P'ing to Wan-shih P'ing, and by passing through a deep forest. From Wa-hai southward are the central regions of Ta-liang Shan. Therefore Wa-hai is the most important junction on the main communication line.

A little more than 200 li south of Wa-hai is the center of Ta-liang Shan called Niu-niu Pa. It is located in the junction between the I-ch'ê Ho and the Lien-cha-nao Ho as they flow into the Mei-ku Ho. It is a level plain with the big mountains directly behind and water on the other three sides. As the communication center of Liang Shan, Niu-niu Pa leads to Lei-po on the east, Yüeh-sui on the west, Chao-chüeh on the southwest, and Wa-hai on the north. It can also be reached from O-pien and Ma-pien. Because of its precipitous strategic position it is an important place for the conquest of Liang Shan.

In 1909 a Britisher named Donald Burk led his dozen or 175 more followers from Chien-ch'ang for an exploration trip to 648 Liang Shan, but when his team reached Lien-cha-nao, he was killed by the Lolo and his followers were captured and sold as slaves. The incident almost caused a serious Sino-British dispute. At that time the Chinese governor-general of Szechwan, Chao Erh-feng, immediately ordered the government troops stationed in Chien-ch'ang, O-pien, and Ma-pien to attack Liang Shan with Niu-niu Pa as their destination. Actually, what the government troops did was to employ a native pao-t'ou [headman-protector] as their guide to negotiate for their passage through the region. When they reached Lien-cha-nao, they burned several houses and killed several Lolo. Then they returned to the old military post at Chiao-chio where they built a city and established Chao-chüeh county. Chao Erh-feng undertook to make a drastic change in the administration of the Liang Shan Lolo area. He planned to build a thoroughfare between Lei-po and Chien-ch'ang. The section in Chien-ch'ang was already connected with Chao-chüeh across the Mei-ku Ho to reach Yeh-lu-na-ta. The section in Lei-po was only built to the nearby Shan-leng Kang when work was interrupted by Lolo riots. Afterwards the whole road was destroyed completely by the Lolo. In the first year of the Chinese Republic [1912], government soldiers stationed at Chao-chüeh were withdrawn and the Lolo rebelled. [5] In 1919 the city of Chao-chüeh was captured by the Lolo, who plundered, killed, and caused
131 great misery. Today the major part of Chao-chüeh county is

still in the hands of the Lolo. It remains the main passage for the Lolo in Liang Shan to Sikang province. Even the communication line between Hsi-ch'ang and Chao-chüeh is sometimes under their control.

Towards the end of the Ch'ing dynasty during the reign of Emperor Kuang-hsü [1875-1907], because of the rebellions of the Lolo who occupied successively all the territories east of Huang-mao Kang, communication lines between the county seats and the towns were disrupted. Nevertheless, during that time the government still had a large number of troops in those areas and held quite a few villages and towns. For example, the area between Huang-lang and Lei-po was still Chinese territory without any disruption in communication. The other villages, such as San-ho K'ou, Yu-cha P'ing, Chung-shan P'ing, Lan-pa-tzu, Shan-leng Kang, Ma-ching-tzu, Hsi-su Chio, Hsiao-wu-chi, and I-tzu Ts'un, all remained in the hands of the Chinese. Although those villages could not be linked together, they still could help each other if something happened. Since the founding of the Republic of China the number of government troops stationed there has decreased and the Lolo have become stronger and more insubordinate. First, the Chinese lost Ch'ang-p'u-t'ien and so the communication line between Lei-po and Huang-lang was interrupted. Then Shan-leng Kang and Ma-ching-tzu were lost so that the western part of the city of Lei-po was threatened. With the loss of Yen-fêng Shan and Yu-cha P'ing, the road from Ma-pien to Ta-liang Shan was disconnected. Furthermore, the Chinese lost San-ho K'ou with the result that the connection between Ma-pien and O'pien was also disrupted. In 1937 the magistrate of Lei-po county, named Lo Mien-nan, was beaten to death by the Lolo at I-tzu Ts'un, but the government took no action against the rioters and since then its influence has further declined. So the Lolo have no fear of the government and have fomented more rebellions and disturbances in the last twenty years.

The Ta-liang Shan and Hsiao-liang Shan regions described above cover about 900 li from Ma-pien county in the north to Chin-sha Chiang in the south, and about 600 li from Lei-po in the east to Chao-chüeh in the west. The population of this area, according to the author's estimate of the regions he has covered in the trip, includes approximately 200,000 Lolo.

Because of time limitations, the field team led by the author could not travel everywhere in Ta-liang and Hsiao-liang Shan; so we could only use the area of our inspection as the basis for research (see Map 3). From I-pin upstream

000 About 15 li westward from Hsia-ch'i is Szu-li To, a small hamlet of only several tens of households. The district office of P'ing-pien village is located here. The whole district, including Szu-li To, Hsi-ning, and small outposts between these two villages, measures about 70 li from east to west. The second office of the Chung-kuo K'ang-chien K'en-chih Shê is located in Szu-li To. The members of this office are planning to build up Szu-li To as a model village. There is a spring behind it which can be converted with a little bit of engineering help into running water for the village. The purpose of the K'ang-chien K'en-chih Shê is to encourage the cultivators to colonize and develop the border areas. From this village westward are Ma-liu T'ang and Liu-chung Kou, which were formerly wild mountain areas cultivated by the immigrants and are now all bearing corn. Also the members of the same society have begun cultivation westward from Hsi-ning and Lo-san Ch'i and thence southward to Chung-shan P'ing in Lei-po county.

From Szu-li To westward there is only a small, narrow, mountainous passage which is very difficult to traverse. Because of mountain barriers, a person traveling on this road has to wade across the stream, which in the Sha-to area is filled with sand and stones, the water running beneath them. From here to Hu-chia Pao-tzu there are steep precipices and thick forests on both banks. The river itself becomes very narrow and is full of rocks. Therefore it will be difficult to develop the Hsi-ning Ho for navigation. From Hu-chia Pao-tzu to Hsi-ning is more than 10 li. During the Lolo rebellion 175 at the beginning of the Republic period, Hsi-ning was destroyed 648 by fire and Hu-chia Pao-tzu also was attacked by the Lolo several times. Its strong stone walls saved [7] it from destruction, and so today it is the only Han-Chinese village left in the Hsi-ning area; however, it is only inhabited by five or six households.

Hsi-ning is situated on a small level plain in the mountain valley. During a prosperous period in the Ch'ing dynasty it had 2,000 households and was one of the most important key cities in the border area. In the Lolo rebellion of 1920 the whole city was burned down and looted. In recent years dif- 000 ferent cultivation societies were established here and a new village was erected on the old site, but the houses were built of bamboo and covered with thatch. In the first week of July this year one place in this village caught fire and within two hours the whole village had become ashes. About twenty days

000 later, during my trip to Hsi-ning, newly built thatched houses already stood in rows. Today there are about 100 households with some 600 to 700 persons. There are more males than females because only adventurous young male adults came to these frontier areas.

●648 The Hsi-ning Ho turns right from the village to the south side whence it meanders eastward. The plains behind the village are planted with rice. On the top of the high mountains encircling the village can be planted corn, tung trees, tea trees, and others. Only a little farther from this village lies the Lolo territory. Besides K'ang-chien Shê, the Chung-Hsin Kên-shê [Central Colonization Society] and the Hsien-ying Ken-she [County Sponsored Colonization Society] also have offices here. Their members and the cultivators all have guns for self protection. The county government also stations here a cultivation protection squadron which keeps a day and night watch for fear of incidents that might cause conflict between the Han-Chinese and the Lolo in the border regions.

Hsi-ning is situated at the junction of the three counties of Lei-po, Ma-pien, and P'ing-shan. As the center of Hsiao-liang Shan, its position is extremely important. Not far from it lives the fierce En-cha, a branch of the Lolo, who often agitates and rebels. If Hsi-ning should be lost, all the regions east of the river (Hsi-ning Ho) would also be in danger. The city is on a straight line from Ma-pien in the north to Lei-po in the south, but because of the intervening Lolo territory, there is no through traffic and travelers have to make a detour by going back eastward to Shih-chio Ying.

Originally Hsi-ning was a communication center in the Hsiao-liang Shan. Since the Lolo riots, the situation has changed completely. From here north the route to Ma-pien has been discontinued, and wild shrubs and brambles have grown up. From Hsi-ning westward are Ku-niu Pa, Yu-cha P'ing, and Lan-pa-tzu, which lead to the key passes of the Ta-liang Shan. At present, all these are also in the hands of the Lolo, and the Han-Chinese dare not go there, to say nothing of attempting any kind of exploration. Therefore for the development of the Hsiao-liang Shan the first thing is to strengthen Hsi-ning. Eventually the development of Ta-liang Shan will also depend on Hsi-ning as the main base.

000 South of Hsi-ning, because of efforts made by the K'ên-chien Shê, there are quite a number of colonists who have migrated into Lo-san Ch'i and Chung-shan P'ing. From here southward the road reaches Yeh-lu Pa and gradually climbs up

000 steep mountain slopes and into deep forests. The whole area, which is a side branch of the mountain range of Huang-mao Kang as it extends eastward across Ta-ku Tui, originally belonged to Tung-lin Hsiang of Lei-po county. In 1917 [8] the En-cha Lolo occupied this area, which includes 14 small ditch-brooks [648] convenient for irrigation and 18 level plains between the mountain range and the brooks. Since the soil is fertile and water abundant, the region is suitable for different kinds of crops. From Yeh-lu Pa southward across Chiu-lung Kang and Fen-shui Ling, there are many precipitous cliffs and ancient forests for a distance of about 100 li before one reaches Ma-Liu Wan north of Lei-po county.

The distance between Hsi-ning and Lei-po is actually only 140 li, but because of the Lolo area, the traveler has to take a roundabout route from Shih-chio Ying southward along the bank of the Chin-sha Chiang for a distance of 410 li. From Shih-chio Ying the road leads to Mao-shui K'ung, and passing Teng-ch'i T'ang it reaches Ta-yen Tung in Lei-po county. In [721] Man-chi K'ou, located on the border line between P'ing-shan and Lei-po, Lolo bandits frequently appeared. Many travelers and colonists have been kidnapped here to become Lolo slaves, called "wa-tzu." From Ta-yen Tung westward, the road is only 2 or 3 inches [sic] wide between extremely dangerous precipices, below which the current rushes boldly and makes a loud thunderous noise when struck by stone. On the other bank of the river is the boundary of Yunnan province, marked by long ranges of mountains and dark deep forests. After reaching Sha-wan the traveler has to climb steep slopes for 20 li and soon loses sight of the Chin-sha Chiang. After another 10 li he reaches Huang-lang.

Huang-lang is the first important town on the east side of Lei-po. The district office is located here, and the population is a little over 1,000. The streets are small and narrow. [721] The old city wall is still strong, and at night the gates are closed to protect the city from attack by the Lolo bandits from regions far and near. Outside the city wall is a large plain, where the soil is fertile and irrigation very convenient. It has about 100,000 mu of first grade land and is the most fertile area in all the valley. About 5 li south of the city is Ma Hu, 311 with an area of about 30 li. The water in the lake is crystal green and clean. The wilds in the surrounding mountains are also green, the whole making a beautiful landscape. The mountain tops on the southeast have been planted with corn by Chinese settlers, while the mountains to the southwest are dotted

311 with Lolo village outposts. On the southern bank of the lake is Hai-nao Pa, also called Ma-hu Ts'un, which now looks desolate with only scattered stones and wild grass after the Lolo riot. Recently a squadron of the Peace Preservation Corps has been stationed near this place, and so the number of residents in the village has increased somewhat.

648 From Hai-nao Pa to Ching-k'ou is a distance of only 60
721 li, but one has to pass through Fen-shui Ling where the elevation is very high. In the first years of the Republic it fell into Lolo hands. Since then the communication line between Lei-po and Huang-lang has been disrupted, and Lei-po became an isolated city surrounded on all sides by the Lolo. Formerly whenever anyone wanted to pass this mountain peak, he had to hire a Lolo as headman-protector; otherwise he would be robbed, captured, or killed on the way. Now, on every first, fourth, and seventh day of each month of the Chinese lunar calendar, the Peace Preservation Corps stationed here assigns sentries all over the mountain for the protection of communication and travel. An additional column of soldiers is stationed at Wu-tzu P'o for emergencies.

The distance from Ching-k'ou to Lei-po by way of Wen-shui Chen is 65 li. The entire area consists of fertile valley plains covered with gardens and rice fields. But in the region around Chin-chu Tsui east of Lei-po county, Lolo bandits appeared frequently and kidnapping and the burning of houses [9] happened quite often. Before one reaches Lei-po, the Chin-sha Chiang appears again as it winds across the valleys. On the other side of the river bank, serried mountain ranges and high peaks penetrate to the far horizon where lies the boundary of Yunnan.

Lei-po city is shaped like a spider. It is located on a plain from north to south and gradually slopes downward until after 15 li it reaches the Chin-sha Chiang. It looks like nature's armchair, surrounded on three sides, that is, east, west, and north, by the mountains. Rice fields spread everywhere in the suburbs, and with small ponds for irrigation, the production of rice is quite abundant. It is 1,300 meters above sea level, so even in mid-summer the weather is cool. Because of Lolo riots year after year the people there have been dispersed and many have emigrated. At present the population in the city is less than 10,000. Even in the whole country, it is estimated that there are only about 30,000.

In the eastern and southern parts of the suburbs many households are scattered in the fields. Each household has a

fortress at one corner for defense against bandits. The residents are not entirely Han-Chinese. Some Sinicized Lolo, former subjects of Yang T'u-szu, also live in the area. The people in the suburbs have no protection whatsoever. The Lolo bandits usually come at night to rob, kill, and take captives. People at Nan-t'ien Pa in the southeastern outskirts have suffered most. During the author's stay at Lei-po every midnight continuous shooting was heard outside the city walls which signaled the approach of Lolo bandits. The Lolo strategy is usually to organize a band of a dozen or more persons, who first hide outside the house; then they fight their way inside, killing one or two persons; afterwards, they capture all the male and female members of the family. They gag the mouths of the captives with grass, wood, or mud to prevent them from shouting. After plundering, the Lolo bandits descend the slope at Nan-t'ien Pa and flee northwestward along the Chin-sha Chiang bank.

The mountain tops surrounding Lei-po are either wild areas or Lolo territory. At Chia-chia Shih, 5 li north of Lei-po, is stationed a company of government soldiers. Further up to Chin-p'ing Shan, which is 3,000 meters above sea level, there are wild grasses and old forests with scarcely any trace of human habitation. Ma-liu Wan, a mountain valley 15 li northeast of the city, is on the main northern route to Hsi-ning on the P'ing-shan border. This area is occupied by the Li-ch'ü branch of the Lolo tribe and is not open to the Han-Chinese. During the author's inspection trip to Ma-liu Wan, the team was led by a headman-protector of the Li-ch'ü branch. As we left the eastern gate to climb up the mountain, we saw midway to the peak three rifle-carrying Lolo guarding the pass in front of the Shan-wang Miao. Had it not been for our headman-protector, who talked to them, we would not have been able to press one step forward. Shan-wang Miao is located at the top of the mountain. Behind the temple there is a mud wall with a wooden gate. Leaving the pass and going down the valley one reaches Ma-liu Wan. Three years ago Chinese troops were stationed in the temple for defense against the Lolo outside the pass, but now it has become a key frontier pass for the Lolo tribes.

Fifteen li outside Lei-po city to the west is Wu-chio, a plain between two mountain valleys, easily discerned from Lei-po. This [10] place was originally inhabited heterogeneously by Han-Chinese and Lolo, although most of the Lolo there had been Sinicized. Three years ago a column of

government soldiers was stationed there and a provincial grade school was established. At present not only have the government troops been withdrawn, but the school has also been closed. The few Han-Chinese families in the village are now under the protection of the Lolo. Wu-chio is an important pass of the Ta-liang Shan, the main thoroughfare to and from the Han-Chinese and Lolo regions. Those Lolo who come to Lei-po to trade with the Han-Chinese would use Wu-chio as their main base.

There are three roads from Lei-po to Huang-mao Kang, all of which start from Wu-chio westward to La-li Kou and then they branch out in three directions. The northern route goes from Chin-p'ing Shan north of Lei-po across Shan-leng Kang and T'ien-chia Wan to Ta-ku Tui and Hsiao-ku Tui, whence it climbs up Huang-mao Kang to reach T'e-hsi in the Ta-liang Shan. The southern road starts from La-li Kou through Mu-kou P'o and Yang-tzu Ch'iao to La-mi, and then crosses Huang-mao Kang from La-mi to reach Sheng-chi. Both the northern and southern routes have been traveled by earlier inspection teams. This time the author purposely took the new center route. It starts from La-li Kou, climbs over Ma-ching-tzu, passes through Ting-chia P'ing, Cho-chiao-na-ta, and Ma-ch'ia-ha-lo, and then penetrates into a deep forest before it crosses Huang-mao Kang from Mao-hsi-chü-lieh. On this road there are about 100 li of wild mountains with no villages or inhabitants. After crossing Huang-mao Kang, the road goes directly to Hsiao-lo in Ta-liang Shan.

Wu-chio has one main street. Most of the inhabitants are white Lolo, who are the wa-tzu [slaves] of the black Lolo of the Hu family. After they have been Sinicized, they are called pai-hsing [subjects]. Except on the street, the houses are widely dispersed; the distance from one house to another is at least about 20 or 30 feet. The whole valley is planted with rice, and the village is quite a wealthy one. Between the mountain peaks to the northwest is a small hamlet, called Shao-shang, which is the household of the chief wife, née Li-ch'ü, of the Hu family head. From here westward villages like Pao-ch'i and P'a-ha are also under the influence of the Hu family. Even Mo-shih and San-chi-wo are also inhabited by households belonging to the Hu family.

About 45 li from Lei-po westward is Ma-chia wan, a small village with only a few thatched houses scattered in the mountain valley. Its inhabitants are the slaves of the A-cho branch, who were also the subjects of the late Yang T'u-szu.

From Ma-chia Wan westward the traveler has to ascend a dangerous precipice whose steep slope is very difficult to pass. When the author reached this place, it happened to be raining. The mud path had been trampled by flocks of sheep and so it was especially slippery and dangerous. About 10,000 feet below the slope lay a deep abyss, too dangerous even to look downward. From the precipice the path pierced through an old forest. The headman-protector asked us to stay together because there was danger of being ambushed by some Lolo bandits. Even the Lolo are afraid of being attacked and robbed by Lolo robbers.

About 15 li west of Ma-chia Wan is La-li Kou, a large village of about 50 households. [11] There is one stream in the mountain valley. Households are dispersed on the slope east of the stream. This village originally belonged to the Han-Chinese. In the Lolo riots at the beginning of the Republic they killed and captured the Han-Chinese and occupied this place. Today there are still six or seven Han-Chinese families with the surnames of Liu and Ts'ai in the village, but they have surrendered themselves to the black Lolo for protection in order to survive. They are the Han-Chinese households farthest west of Lei-po county. Although these few households are under the protection of the black Lolo, they still maintain Chinese customs, wear Chinese costumes, and worship their ancestors. As for those Han-Chinese who live farther west of La-li Kou in the middle of the Liang Shan, they are all captives and slaves and considered by the Lolo as part of their property. They have to wear Lolo costumes and change to Lolo names; they have thus degenerated into Lolo ways of life.

La-li Kou is the center of the communications network of the Lolo. All the commodities imported from Lei-po are first deposited here, which serves as a storage post for traders on their way to Liang Shan. Northward the network goes through Shan-leng Kang, then on the northern route up to Huang-mao Kang. Southward it goes to Wu-pao Shan and Heh-chio along the Hsi-su Ho to reach Hsiao-wu-chi; or again toward Ch'ien-wan-kuan along the Chin-sha Chiang and back to Lei-po. Westward it goes to Wu-chia Pa and climbs Mu-kou P'o on the southern route to Liang Shan. Northwestward it passes Ma-ching-tzu on the central route up to Huang-mao Kang. So we can easily see the importance of La-li Kou for communication in this area.

It is only 10 li from La-li Kou to Ma-ching-tzu. The place is called Ma-ching-tzu from its mountain ridge which

648 looks like a horse's neck. During the last years of the Ch'ing dynasty, after the fall of Ta-ku Tui and Hsiao-ku Tui, the government built up Shan-leng Kang and Ma-ching-tzu as military outposts, with a city wall encircling the horse-neck ridge. Now all has been destroyed except a couple of feet of the walls. At that time the government made an agreement with the Lolo to use the Hsi-su Ho as a boundary line. In the Chinese territory east of the river a large number of government soldiers was stationed. Not only could Shan-leng Kang and Ma-ching-tzu help each other like the two horns of a sheep, but also a t'u-szu office was established in Ch'ien-wan-kuan in the south. Whenever the village of Heh-chio on the east bank of the Hsi-su Ho was invaded by the Lolo, the government would usually dispatch troops from Wu-pao Shan to help. The Chinese folk song of this area says:

Nature built Ma-ching-tzu;
Iron made Shan-leng Kang:
When woe befalls Heh-chio,
Wu-pao Shan helps it out.

We can see that during that time Chinese military strength was still strong enough to hold the territory along the eastern bank of the river.

481 Although Ma-ching-tzu overlooks Huang-mao Kang in the
361 west, there is still a distance of two days' travel on foot. From here down the slope, the road passes the territory of the black Lolo of the Pu-chi branch, where three or five small villages dot the mountain valley. Then after crossing the mountains several times for about 60 li, it reaches Ting-chia P'ing, a village inhabited heterogeneously by black and white Lolo. Further west in the Ch'ang-ho Pien area, the traveler frequently has to cross small ditches and shallow streams, which are branches of the upper Hsi-su Ho. Cho-chiao-na-ta is a village with houses dispersed on both sides of the stream. The houses are supported on wooden pillars and have thatched roofs. The life of the people there is very hard. Ma-ch'ia-ha-lo has only three to five households. From here eastward to Ting-chia P'ing is about [12] 70 li.

136 West of Ma-ch'ia-ha-lo are cliffs and precipices, wilds and forests. The air in the forest is dark and dismal, the sun scarcely peeping through. On the ground there are many leeches, which bite and suck human blood. When we passed this way, we saw snakes and scorpions frequently. According

487 agricultural cultivation. Beside it flows a streamlet which
361 can be used for irrigation. When Chinese influence was still strong in this area, there was some kind of agricultural activity, but today it is only a wild deserted plain without any cultivation. From here eastward about 10 li is Hsiao-ku Tui; at another 20 li is Chu-hao-wo; 30 li further is Yen-ch'ih Pa. From Yen-ch'ih Pa eastward about 10 li is T'ien-chia Wan, a comparatively large village in this area. All the villages east
[177] of Huang-mao Kang were formerly the territories of the Sinicized Lolo, who have Han-Chinese surnames and who were the subjects of the late Yang T'u-szu.

●648 About 40 li eastward from T'ien-chia Wan is Shan-leng Kang. Originally a Chinese city, it was destroyed in 1919 during the Lolo rebellion. Today all that is left is a leng [angular]-shaped city wall overgrown with wild grass. Inside the city, a piece of red mud wall can still be vaguely discerned. On the slope below the city is Lu-chia Chai, where the houses are dispersed in the valley.

487 From Shan-leng Kang the road leads southward to Ma-ching-tzu and La-li Kou, and northward to Lan-pa-tzu. The northern route is quite level, and with Lolo headmen-protectors as guards, it is possible to get to Chung-shan P'ing by way of Lan-pa-tzu and K'u-chien-fan. The route from Chung-shan P'ing northward to Lo-san Ch'i and Hsi-ning is under the influence of Chung-kuo K'ang-chien K'en-chih Shê and can be traveled without any trouble. If we develop Hsi-ning, then we can have at least one broad thoroughfare from Lan-pa-tzu and Shan-leng Kang westward to Ta-liang Shan.

Shan-leng Kang is about 90 li east of Lei-po. Before 1919 there was a main road between them, which was also a part of the thoroughfare between Lei-po and Chien-ch'ang, but since the Lolo riots in the last twenty years no one has traveled on this road, now deserted, overgrown with weeds, and hardly recognizable. In the villages of Tso-erh-wo, Kuei-ma P'ing, and Ta-huo Ti, there are still a few scattered households. Eastward up the slope from Ta-huo Ti is a wild old forest which is very difficult to traverse. From the former site of Wei-kan-tien on the top of the mountain there is still [15] a huge millstone from the early days. The elevation on the mountain top is about the same as that of Huang-mao Kang, but the weather here is much colder. When the author crossed the mountains, there was a big storm and wild wind, and the old carrier we hired was almost frozen to death. Going down the slope from Chin-p'ing Shan, as we looked southward

564 in an expedition. Therefore the black Lolo take the attitude
156 that to be killed in battle is a special honor, while the white
703 Lolo are accustomed to following the black Lolo, always taking
534 orders from them and placing themselves in a subordinate position. When Li-ch'ü Ta-chi led our inspection team out of the mountains on our way back to Lei-po, we passed Wei-kan-tien, a high slope covered with brambles and undergrowth. A strong wind and heavy rain came in succession, and we could hardly find our path in the midst of the wild grass. All of us were oppressed by the whipping rain and the numbing cold and were also in fear of some lurking tiger, leopard, snake, or scorpion. None dared to go forward but Ta-chi. Very bravely he led the team to beat a path through the wild grass. This kind of courage and determination makes the author think highly of him.

156 Bravery, however, is only one phase of Lolo leader-
554 ship; mere bravery is not enough [24] to keep one in the posi-
622 tion. For example, Li-ch'ü Pieh-t'u had a nephew [blood
614 brother's son] who is now twenty-five years old, the same age as Ta-i. A well-known fighter in Ma-liu Wan, he is said to always place himself in the front of every battle; he is also known as a deadly marksman, never missing the target whenever he shoots. But though brave, he is stupid, careless, and rude, so no one respects him. Because of this, Ta-i, though a distant relative, came to succeed Pieh-t'u after his death as the leader in Ma-liu Wan. Li-ch'ü Ta-chi is also a leader who is both wise and brave. In managing his sister's affairs
● [648] in Wu-chio, he knows how to use political expediency to make friends with all the Lolo branches in the area and also to associate closely with the Han-Chinese, thus gaining the confidence of Chinese officials in charge of Lolo affairs in Lei-po city. In recent years, whenever something happens between the Han-Chinese and Lolo, Ta-chi always plays the role of a
[115] go-between. Therefore he was recommended to the author as the chief headman-protector for this trip to Liang Shan. After entering the mountains we went from Ma-ching-tzu westward to Ting-chia P'ing. During this journey, Ta-chi secretly asked his maternal elder cousin [mother's elder brother's son], A-cho Chê-chio, to escort the team with the slaves while he and his clan nephew [i.e., son of a member of his generation in the clan], Lao-mu, took a roundabout way to wait for us at Cho-chiao-na-ta. At that time the author wondered why Ta-chi had to disappear in the middle of the journey, and it was only afterwards that we learned that the region between Ma-ching-tzu

Some of the especially powerful black Lolo aristocrats were appointed by Chinese emperors of the Ming and Ch'ing dynasties as t'u-szu [native chiefs] and t'u-mu [native officers]. This was done to appease the Lolo so that they would not rebel against the government and plunder and kill the Han-Chinese. After the initial appointment, the t'u-szu office became hereditary. During the last years of the Ch'ing dynasty, there were in the Lei-po region three t'u-szu families: the Kuo T'u-szu at Huang-lang, the An T'u-szu at T'ien Ku-mi, and the Yang T'u-szu in Lei-po city. Today, the Kuo family is without posterity; only two girls remain of the An family; of the Yang family, there is only a daughter named Tai-ti, as mentioned in a previous chapter. At the beginning of the Republic, there were further changes in the t'u-szu system. Moreover, the lack of a male heir in these families has caused a rapid decline of their power with the result that the Lolo people no longer take orders from them and that as a matter of fact the t'u-szu system has become [72] completely disorganized. The t'u-mu were formerly Lolo military officers or close relatives of the t'u-szu. After the decline of t'u-szu power, the title of t'u-mu has been applied without distinction to all and any influential black Lolo. For example, Hu Hsing-min of Wu-chio, who went to Lei-po to receive Chinese militia training and has become quite Sinicized, has been upheld by members of his clan as their leader and called t'u-shê by both Han-Chinese and Lolo. In Wu-chio, because of its proximity to the Han-Chinese city, the people generally adopt Chinese terminology, but in Liang Shan itself there are actually no such titles as t'u-szu or t'u-shê. For those powerful black Lolo leaders whom the Han-Chinese call pao-t'u, the Lolo term is merely ying tu-tu.

At present there is only one black Lolo class which constitutes the ruling power in Liang Shan. On the average, there are ten white Lolo families for every black Lolo household. Take, for example, the Li-ch'ü branch in I-ch'ê Ho: there are five black Lolo households among the 50 households at Pa-p'u; nine black Lolo households among the 33 at San-ho-i-ta; and no black Lolo households among the 31 at I-lu. Thus, there are altogether 14 black Lolo households in the area compared to 100 white Lolo households. This number, however, does not include the various white Lolo pai-hsing subjects and Han-Chinese slaves of the Li-ch'ü branch around the P'u-ch'ien, A-ku, and Ku-p'eng area. Therefore we conclude that on the average every black Lolo family controls about ten white Lolo households. Actually a powerful black Lolo would have many more "subjects" and slaves and a weak black Lolo much fewer.

628 because of disagreement over the peace terms. This time when Wang Chü-sung entered Liang Shan as an interpreter, he inquired about this clan feud between Li-pieh and Wu-ch'i, and was told that they still continued their armed fight without having reached any peaceful solution.

628 The main cause of clan feud is usually manslaughter.
567 As the incident gradually becomes enlarged, it leads eventu-
578 ally to interclan revenge and killing. Disputes involving slaves are another important factor in clan feuds. Sometimes a slave would flee from one clan branch to surrender himself to another, thus stirring up hostility between the two. At other times, a feud may arise from the efforts of the black Lolo master to come forward to protect his slaves who are being insulted or tortured by the members of some other clan. As the white Lolo are quite numerous in each clan and their affairs rather complicated, their frequent contact with outside clans would inevitably embroil them in quarrels that, once they become serious, could result in interclan armed fighting, with the black Lolo masters playing the role of protectors for the slaves of their own clan.

578 At Ma-liu Wan village, for instance, the Lolo chief, Li-
567 ch'ü Ta-i, made an enemy of Yang Tai-ti, daughter of the late
● 648 Yang T'u-szu, on account of his slave, Po Ts'an-k'ai. Formerly Ta-i's slave, Po escaped to Lei-po and surrendered himself as a slave to the household of [84] Yang Tai-ti, where his mother was once Tai-ti's wet nurse. During the spring of 1943, Ta-i met Ts'an-k'ai at Lei-po city and admonished him to return to Ma-liu Wan. Po, however, secretly leagued himself with some military personnel and had Ta-i arrested and taken to a military camp, where he was tied on a beam and beaten. Ta-i asked someone to intercede for him and spent 50 ounces of silver for ransom. So Ta-i cherished a deep hatred for Po and was anxious for an opportunity to revenge. Repeatedly he sent messages to Tai-ti, accusing Po of having deceived him and demanding Po's surrender. At that time Yang Tai-ti was studying abroad and did not know about the incident. The steward of Yang's household, considering himself a former employer of Yang T'u-szu, paid no attention to Ta-i's demand. One day in early summer, when Tai-ti returned to Lei-po, Ta-i dispatched his men to Wang-shen P'o north of the city to cut down all the corn there because the land belonged to the Yang household and its tenant farmer, the slave Su, was a steward of the family. The county magistrate, Li K'ai-ti, was only newly appointed to his office. Upon hearing suddenly that a band of Lolo had come to destroy the corn,

578 he suspected a Lolo riot and immediately sent an officer in
567 charge of Lolo affairs to make inquiries and take action ac-
648 cordingly. This incident occurred before the inspection team got to Lei-po.

563 The Lolo treat the Han-Chinese under their protection
628 as they treat the white Lolo slaves. At Huan-kou village in Hsiao-liang Shan were some ten Han-Chinese families who had put themselves under the protection of the Mo-shih branch. Among them was the family of Ch'en Yu-lun. About three or four years ago, some black Lolo from Ta-liang Shan attacked the Ch'en family and carried away the Ch'en couple with their boy and girl, a total of four persons, and two guns. The black Lolo of Ta-liang Shan asserted that because of a false accusation by Ch'en Yu-lun's master, Mo-shih Tso-t'i, he had been imprisoned at Lei-po and was not released until he had paid a ransom of 50 ounces of silver. This time he captured the entire Ch'en family to avenge his betrayal by Tso-t'i. Later, Ch'en Yu-lun escaped from Ta-liang Shan. Since Tso-t'i was studying at that time at a military academy in Ch'eng-tu, Ch'en complained to Tso-t'i's mother, explaining to her all that had happened. Tso-t'i's mother discussed the matter with Wu-ch'i K'e-ku, who belonged to a kin clan of one of the influential Lolo leaders of the Mo-shih branch, and sought his help as a mediator. K'e-ku went to Ta-liang Shan and arranged for the ransom of Ch'en Yu-lun's wife and son, the daughter having already died, at a cost of 80 ounces of silver. First, K'e-ku marked out a portion of his own land in the Liang Shan area as a guarantee. After the return of Ch'en's wife and son to Huan-kou, Ch'en Yu-lun, since he had no cash on hand, transferred to K'e-ku his own land and property worth 80 ounces of silver. But still, the whole dispute has not been completely settled. Ch'en Yu-lun had an oral message delivered to Tso-t'i at Ch'eng-tu, asking him to come back to Lei-po to take personal charge of the affair; if Tso-t'i had not actually accused the black Lolo, as was charged, then the entire Mo-shih branch would raise an army of revenge to punish the ringleader.

628 The reasons for starting a clan feud cannot be dis-
578 cussed in detail here, but the foregoing examples give some idea of its main features. Because of conjugal relations, the Lolo women constitute a binding force for different clans or branches, but sometimes they also create problems that may become one of the important factors of clan feud. On account of [85] ill-treatment by the husband's family, a married woman often escapes to her own family to make

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000 of the Yangtse and the Chinese who have settled near the home of these hardy raiders.

101 Here one comes right up against one of the most interesting secrets of interior China. Right in the heart of the land governed from Peking, by means of the provincial officials, is a large tract of country as big as some of the European states, where dwells a race of people practically independent. In the land of this race the Chinaman takes a very secondary place, and while in his own district and in the company of people who share his views he may express supreme contempt for these hillmen, calling them Mantsz and Lolo, terms which are abomination to the men referred to, if he enters the district where these despised people live he behaves himself admirably and uses far more respectful terms when addressing them. He knows that the use of the terms Mantsz and Lolo to the face of these people in their own land would probably lead to a great quarrel, with danger of fatal consequences. I have seen these hill people flare up with great anger at the bare mention of these much-resented terms.

• [648] It is a great surprise to meet, right in the heart of China, a large district where the people live independently, keep their own customs, govern themselves, look on the Chinese as an inferior race, and only pay a nominal tribute to the Central Government, that from Peking rules over the Eighteen Provinces.

563 The Chinese who enter this hill land for trade or agriculture behave themselves far more circumspectly than they do in the foreign settlements of Shanghai or Hankow, or even in the British Crown Colony of Hong-Kong. In these latter places they still hold their own as the great race of the East, and while the European now and again treats the Chinaman

721 The hillman keeps up his reputation for ruthlessness and fierce savagery by these sudden and murderous raids. By not making them too frequent, the Chinese officials have been kept from making really earnest attempts to conquer, once for all, this almost independent country right in the heart of their possessions. After each raid the mandarins make preparations for another raid, which does not immediately come off. In addition to military preparations, the old-time much-used practice of buying off an enemy is brought into play. Subsidies are paid to the heads of the wildmen to keep them quiet. Thus there is the peculiarity of these hill tribes sending tribute to the Central Government, while the officials representing that Government pay an even larger subsidy or tribute to the same people. In this strange book-keeping, the balance is usually on the side of the hillmen. After a while, however, the vigilance of the officials relaxes, and as all seems quiet these representatives of the Government think there is no necessity to pay all the sums sent them from headquarters, and so subsidies become irregular. This does not suit the hillmen, who know only too well how to alter this state of affairs. Their action corresponds to the mutiny of Chinese soldiers whose pay is in arrears. A new raid takes place, and by sudden swift action some unsuspecting inland village is ruthlessly destroyed and some of the captives are in the land of slavery before the inert, careless, covetous officials can move. Then the old programme is begun all over again.

721 Knowing that they are never absolutely free from the fear of these disastrous raids, the people have taken steps for their own protection. The many limestone caves abounding in the north of the province of Yunnan, are kept in a more or

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master saw it as it stood on the other side of a steep ravine. 231
Rushing indoors, he told his mother that the flying horse had returned, for which statement he was ridiculed. The mother, however, came out to see the horse on the other side of the ravine. The boy called and whistled to the horse as he had done in the old days. The horse immediately grew restless, and answered the call. Instead of going round and leading the horse home a safe way the boy continued to whistle and call. The horse remembered its old powers, and tried to fly across the ravine. It failed to do so and, falling to the bottom, was dashed to pieces.

Every year the Nosu north of the Yangtse are supposed to 648 •
send forty-eight horses as tribute to Peking, sending them via 231
Chentu, the provincial capital of Szechuan. How many of these actually reach Chentu, and whether any ever reach Peking, I do not know. They also told me that from Tibet 006
there was forwarded every year, as tribute, three bushels and three gallons of small gold. Of late years more Chinese money has found its way to Tibet than Tibetan money to China. One story was that this gold was got from a cave, the cave every year producing just enough to pay the tribute. Another story was that the Tibetans went by boat to a cliff of solid gold and knocked off enough to pay the amount due. If their luck was good they knocked off a piece just sufficient. If their luck was bad a huge boulder of gold rolled off, smashing the boat and drowning all hands. What a magnificent burial! Yet I know many who would rather be alive in a mud hut than dead under a mountain of gold. Over and over again I have heard the Chinese talk of an Eldorado existing in Nosuland. They call this mythical place the Wan Tan Ping—the ten-thousand-piculs plain—meaning,

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564 moment. The Earth Eye begged my assistance, thinking
567 that if he became a Christian he would be able to keep his slave wife as his real wife. If I would help him to do this, and also allow him to continue to worship the family gods, he was willing to join the Church. The letter was quite a piteous appeal. I went to see him later on, and saw the slave wife. But of course there was no joining the Church on the terms laid down. Not long after the relatives got hold of the slave, beat her cruelly, and then flung her into a deep pit, where the wounded girl died an awful death. The Earth Eye was nearly frantic, and searched all about for her, but he did not discover her until too late. He nearly broke his heart over the loss of the girl, for whom he had a strong love.

564 The majority of the land on which the Nosu live, whether
●648 in independent Nosuland or in the provinces of Yunnan and
425 Kweichow, is in the hands of the Earth Eyes. Where they have properly submitted to the Chinese Government, these Earth Eyes pay the usual land tax to the local mandarins. The paying of this land tax has been a boon to many of these Earth Eyes. When the Chinese Government first appointed officials over the districts where the Nosu owned the land there was the difficulty of the language. Many of the Black Bloods knew nothing of Chinese, and were very nervous about meeting the officials on the occasion of tax-paying. Some of the Earth Eyes set to work to study Chinese and became quite familiar with the ways of the officials' yamens. When they had reached this point they generously offered the Black Bloods their assistance. The latter were only too thankful to agree. The Earth Eyes then paid the taxes for the others, and as an acknowledgment of this kindness a gift of a goat or a sheep was made at the time of the tax-paying.

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Later on the officials demanded the registration of all the land, and the Earth Eyes not only registered their own lands in their own names, but registered the lands of the confiding Black Bloods as well, also in their own names. Before long they claimed these lands as their own, and an appeal to the official registers confirmed their claims. In this way the Black Bloods were done out of a lot of their land, and have had no redress. Sometimes the Earth Eyes have been weak men, and then the Black Bloods have tried to wrest back their lands, and here and there they have succeeded in doing so.

As a rule the Earth Eyes retain a part of the land for their own immediate use. Of the rest a part is rented out to tenants, who enjoy a fairly good fixity of tenure, and the rest is apportioned at a very nominal rental to the Black Bloods who, in addition to the various services they have to render to their overlords, pay a nominal rental, often in kind. The rent is just large enough to keep evident the overlord's title to the land. In some cases a horse and an ox have to be paid to the overlord by each generation, and a goat every three years.

The Black Bloods have to render fealty to the Earth Eyes, and when visiting them have to perform the kotow. The Earth Eyes can demand their services at any time, and when any fighting has to be done they must bring their men properly armed and provisioned, ready to defend their Earth Eye from attack, or to make attack on his behalf. Now that the Chinese Government is being more firmly established over the lands where the Nosu own most of the soil, fighting is not so general as it used to be, but even now, in purely Chinese-governed territory a year never passes without some record of tribal fighting which engages a lot of men and leads

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CHAPTER XIV

STORIES ABOUT EARTH EYES

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HERE are some of the stories I have picked up about the Nosu Earth Eyes during the few years I have come in contact with them. Just before Dr Sun Yat-sen brought about his great revolution in China in the year 1911, when the Manchu dynasty had come to its last days, one of the Earth Eyes in Nosuland was engaged in a long struggle with some other aborigines over the eternal, never-ending land question. His lands bordered on the district governed by the Chinese officials of Ning-yuan Fu, and by-and-by these officials came out and took part in the inter-tribal struggle. They took the side against the Earth Eye who is named Lo-chee. When Chinese officials enter into a struggle of this kind there is bound to be treacherous developments. All is fair in love and war. The official at any rate believes that all means are lawful if they ensure the capture of the enemy. It is only as China comes into the light of Western civilisation that she obeys the rules of the game, and then only when she is struggling with other Powers. In settling her own internal difficulties she still adopts any methods which may appear advantageous to her and respects no promises made to her enemies. Before long Lo-chee was trapped and carried off by the soldiers to the city of Ning-yuan. Here he was sentenced to twenty years' imprisonment, which in a Chinese prison, as they then existed, practically meant a life sentence. When this news got abroad

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in the districts south of the Yangtse many persons gave a great sigh of relief. This Earth Eye has been one of the most cruel men this class of landlords has ever produced, and his enemies are very numerous. It was in his castle, south of the great river, that I first saw him and discovered what kind of a man he was. On his estates there are a large number of Christians, who, when they first commenced to read the Book, wished to erect a small chapel where they could gather together for worship. Lo-chee, however, has bitterly opposed all efforts in that direction, and has at times cruelly persecuted some of those who have dared to accept the teachings of the foreigner. Thinking that a long prison sentence might have modified his opposition, I sent a letter to the prison in Ning-yuan, asking him to permit his tenants to erect the building they were desirous of seeing built. The reply came in due time that if I would use my influence and get him out of prison he would himself build a chapel and subscribe a thousand ounces of silver to the work I was overseeing. Of course this condition was an impossible one, even if I had desired to fulfil it. It was the great-grandfather of this man who owed his release from prison to the present of the twenty pounds of musk which the fortunate village hunters had obtained. And it was the descendants of these hunters who had turned Christian and wished to erect their place of worship and study. When these men first became converts their overlord, the Earth Eye, adopted a very stern attitude, and threatened with all kinds of penalties any of his tenants who should dare to go against his wishes. I went across with some of my helpers to visit him and to see if we could induce him to adopt a different attitude to his people. I was a guest in his castle for three days, and got to know a good bit about this

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622 the officer wisely refrained. To him discretion was the better
648 part of valour. He left the Earth Eye for a more convenient season. Lo-chee is still in his castle, ruling his tenants with a rod of iron, training hundreds of men for the day when the Chinese soldiers shall make a real attempt to break once for all the power of this wild outlaw Earth Eye. When this effort is made in earnest it will surely succeed, as similar efforts have succeeded with some who were stronger even than Lo-chee.

622 The very reverse of this man is found in an Earth Eye who lives forty miles farther south. He, in common with many more of his class, has often shown a fierce, cruel disposition, but has failed to carry this out consistently. Consequently some of his retainers have broken right away from him, refusing not only the ordinary duties of the feudal system but also the slightest rent for their land. When I first went to visit this Mr Ah-yee I found his castle in a most dilapidated condition, and there was not a single decent room in the whole set of buildings. Like all other Nosu, he is very fond of horses. On one occasion I found in his stables a fiery horse that smoked tobacco and whinnied for it if he were deprived of it for any length of time. The Earth Eye would go down and stand near the manger, smoking a long pipe. The horse would stretch out its neck and sniff up the tobacco smoke with great avidity, showing extreme delight as he did so. Possibly owing to this habit, in which his master indulged him, the creature was quite thin.

584 Earth Eye Ah-yee has two boys and a girl, and as the girl grew there were suitors for her hand. One young Earth Eye was keen on finding out what kind of girl she was, and determined to visit her home in disguise. One day a band of wandering players and conjurers strolled into the courtyard

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offered up to the dead man. First of all he was stripped, and gashes were cut in his back with a sword. Into these gashes ceremonial candles were stuck, and these were lighted for the dead. What must have been the feelings of the living sacrifice one cannot imagine. When the candles had burnt right out, the boxer was cut into six pieces and the severed corpse was thrown away for wolves or dogs to devour. The spirit of the boxer was in this way supposed to be sent into the underworld, to have it out with the spirit of the murdered Earth Eye. Funny place the Hades imagined by these people must be!

Nothing was ever done by the officials in connection with these inhuman crimes. Relatives came down on the elder brother, but their one idea was blackmail under threat of vengeance. These indignant relatives were all placated by gifts of land from the estates of the elder brother.

Peace has, however, not come to this modern Cain. He wanders about from place to place, and has often come over to see me. Two years ago he spent Christmas with us, and helped to share our English Christmas dinner. There was another Earth Eye at the same table, and he also was a murderer—that is, has caused others to lose their lives in the manner so common among these landed gentry of China's Western Hills. The pair did not form a very inspiring company to share a good plum-pudding with. My wife, however, tried to make them comfortable, and though it was as if Pilate and Herod were gathered around the table of the Peasant of Galilee, we managed to forget most of the troubles of the past in the joys of the present.

This second Earth Eye was on one occasion captured by the officials, and thrown into prison at Chaotung Fu. Not

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622 long before this, still another Earth Eye had been captured
648 in the same way, in the same city, and had been summarily executed. No wonder that these landlords give the cities where the officials live a wide berth. They all know that there are crimes sufficient laid at their doors to warrant the execution of nearly every one of them. This second Earth Eye who had Christmas dinner with us, when he found himself in durance vile, determined to leave no stone unturned. He managed to bribe some of the people about him, and so got arrangements made for escape. Some of his retainers brought his swiftest horse one night, and waited outside the city wall. A confederate dug through the earth wall of the prison, and through this hole the prisoner escaped. A short, quiet run brought them to the city wall, down which there was no great difficulty in climbing. Jumping on the magnificent horse which knew him, and was waiting for him, the escaped landlord fled for his life. Had he been overtaken, he would in all probability have been executed the same day. It was indeed a very frightened man that fled through that night. His trusty horse served him well, as if he knew what depended on his efforts, and by morning, horse and rider were both over the borders, and in another province safe from the pursuit of the Chaotung officials. Very few Earth Eyes have had so near an escape as that. A poor horse might have been his undoing. We had a ride together once, the Nosu Earth Eye on his faithful horse, and I on my little black-and-white Nosu pony.

578 There is a sister also to the two brothers who quarrelled so tragically. She also has had her full share of trouble, and has been the heroine in more than one terrible incident. She was married into a family with the territorial name of

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his findings, or showed any independence when his men were about. Two men incurred the enmity of some of his followers, and paid terribly for their temerity. The house in which these two men lived was surrounded at night, and at the first break of dawn Peh-eye's men burst in, captured the two offending men, and there and then killed them. They then added barbarism to lawlessness, by cutting out the hearts and tongues of the dead men. These they cooked at the fire, in the house where the murder was committed, and devoured. They knew that this story would go all about, and strike fear into all who were faint-hearted. For a while the widow who had married this terrible Earth Eye enjoyed rest from her enemies, and it seemed as if no one would further dispute her title to the estates, nor the genuineness of any offspring she might have. But as in the case of many of these tyrants, Peh-eye went too far. At the time of the Revolution in 1911 the new regime began to inquire into the actions of this terrible man. He resented all attempts to reduce him to any kind of order, and defied the provisional government. He had managed to steer his way safely through all the rocks and shoals of official interference in the Manchu days, and thought that he would be able to do the same with the republicans. Here he made a profound mistake. An official and a few men made a visit to his own castle to talk over matters. Before long, high words were used and a quarrel broke out. Seeing that the official's retinue was but small, Peh-eye became very overbearing, and used threats. At last he ordered all his armed men to line up, and gave the command to put the official to death. At first this man hardly realised that the Earth Eye meant what he said, but as he began to realise that he

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622 was in earnest, the official of the new republic adopted a
648 different tone, and begged for his life. After having done this in a most craven way, the great landlord relented, and let him leave in safety. Peh-eye was one of many who presumed that the new regime would only last a short time, and that the next set of rulers might be as easily dealt with as were the money-loving auctioneer officials of the Manchu dynasty. The Chinese official did not forget that he had kotowed to a Nosu Earth Eye, and determined to wipe out this disgrace. He swore to have revenge, and carried out his oath to the very end. He sent in such a report to headquarters that before long troops were dispatched to make an end of the rule of the Earth Eye, who had for so long reigned over his neighbourhood. Several fights took place near to Peh-eye's castle, and in these the troops did not always come off victorious. They stuck, however, to their task, inspired on by the official who was bent on wiping out insult. At last Peh-eye was driven to take refuge in a large cave, and here he offered a desperate resistance. All his efforts, however, were of no avail. He was not now up against a corrupt mandarin who preferred money to all else, and who was willing to let trouble remain, so as to be a source of more income later on. He was now dealing with men who were going to take everything, lands, money, life and all. It was extermination and not compromise that was to be the end of this struggle. All offers and entreaties were refused, and at last a shot rendered the terrible Earth Eye *hors de combat*. The cave was then rushed and the body of the great leader was decapitated. The head was exposed in the city where the insulted official lived, that everybody might know that he had wiped out fully the insult which

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the Nosu had given to the Chinese Government officer. All 622
the lands of the great Earth Eye were confiscated and sold. 648
So were the lands of the daughter of "Peace which glories." She had found no safe refuge after all in the powerful protection of the chief who had terrorised the whole neighbourhood. She now wanders around with her son, trying to make something turn up. The last I heard about her was that she was at Lo-chee's trying to get him to marry her in addition to his other wives, taking all her claims to the confiscated lands as her dowry. Should there be another change of government, there may be a sequel to the troubles of the young widow, whose life has been so full of fighting and tragedy.

An uncle of this young widow, also named An (Peace), was 583
one of those placated by a gift of territory on the murder of 622
his nephew by the Cain Earth Eye. He was justly indignant at this murder, but is quite willing himself to break laws when it is to his own advantage. He was married to the elder of two sisters, but he heard that Rachel was better-looking than Leah. He then set to work to get the younger sister as well. He persuaded his wife to invite her sister over on a visit. Being a young girl in her teens, the invitation was gladly accepted, as promising a welcome change from the monotony of her own home. When on her way, and still some distance from the married sister's home, a band of armed men met the chair in which the girl was riding and proceeded to take charge of the cavalcade. A long piece of red cloth was thrown over the chair as a sign that the girl was about to become a bride. It was no use to protest, as the girl was quite defenceless in the hands of the armed men, who knew all too well what to do in such cases. The girl had expected

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231 thrush. Some of these thrushes which one sees hung up outside a house sing as if they would burst their throats. 231 Soldiers are very fond of rearing these thrushes, and at first 541 one was pleased to see these men enjoying the song of these magnificent songsters. It was, however, a shock, later on, to find out that the birds were not kept for their song but for their fighting powers. Matches are arranged between different thrushes, and sometimes large sums of money are laid on the result. If you see a thrush in a cage and ask if it is a fine bird, meaning, of course, can it sing well, the answer will be given, not at all in reference to its powers of song, but solely to its record in beating other thrushes in fierce fight. There is another little bird, about the size of a large tit, which is the most renowned of the bird fighters. These birds are really vicious fighters, and will frequently kill one another in their arranged combats. Large prices are paid for one of these little birds that has been the victor in many combats. The district of the famous salt wells in the province of Szechuan is noted for its number of fighting birds. The birds are taken there from other parts of West China, as around the wells there is not a great deal of trees to attract feathered life.

276 The friendly widow got up late. I have a suspicion that 249 she smoked opium, and in consequence was not ready to rise ●648 at the same time as normal folk. Years ago opium was 439 practically unknown in Nosuland, and the hillmen despised the Chinese for being such slaves to the drug. But since the anti-opium campaign has been so vigorously pushed in West China, many Chinese have gone across to Nosuland and, by large money payments to the chiefs, have received permission to cultivate the poppy. When the poppy-juice

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has been gathered in the drug is either openly or secretly taken into Chinese territory, where it commands a high price. The profits of this illicit trade are very large. When warned by some friends that this policy of permitting the poppy to be grown in Nosuland would certainly lead to complications with the Chinese officials, the hillmen replied that in such a case they would take the growers of the drug and hand them over to the proper authorities, to be dealt with as they should deem proper. These Nosu chiefs do not understand the trend of affairs in China, and have not seen that as long as the opium is grown in Nosuland there can be no permanent stoppage of the trade in the drug in the parts of China bordering on their land. And they do not see that if the Chinese Government is determined to stop the use of the drug, they will certainly take steps to prevent the Nosu chiefs from pursuing the policy that is being now carried out. Such a determination might give the Chinese officials the excuse to make a determined effort once for all to subdue Nosuland, and bring it under the same control as the districts which in Yunnan and Kweichow used to be entirely under the domination of the different Nosu chiefs, the Earth Eyes. There are many Chinese who long for the opening up of Nosuland for colonisation, and they would enthusiastically support any efforts to subdue the hillmen. It is to be hoped that the hillmen will be wise in time, and not, for the sake of a little money, sell the safety of their hill land.

When Ah-ku came out of her room in the stone tower she went straight to the fire, and had a good smoke with her five-feet-long pipe before she did anything else. As soon, however, as she had satisfied her gnawing craving for the minor drug, and was so restored to the condition of her usual

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CHAPTER XXX

THE CANDID GENERAL AND THE CONCEITED ARTIST

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AFTER my return from Nosuland, tribesmen from that unknown part of China frequently came across the river to see Nhe-jah-jah at Chaotung. To some of them the journey and experiences were just as remarkable as mine had been into the heart of their hospitable land. These visitors were always welcome, and seemed to look upon our home as a part of their own land. They treated me as a member of the clans, and as such sought my help more than once.

One of the most interesting cases in which I was able to render help to the men of the hills, and at the same time do a kindness to the people of Chaotung, is the following.

One evening, after all the work in our busy mission compound was over, a Nosu from across the Yangtse came into my little study to talk about a very important matter. Some distance south of the part of Nosuland I had visited the province of Yunnan stretches across the river and the Yangtse is no longer the boundary line. The hill-people of Nosuland can, therefore, easily cross into China proper, and, on the other hand, the Chinese land workers can easily encroach on the territory of the tribes. It seems to be the eternal lot of the Chinese to be pushing somebody farther back, whether in West China, in the Malay States, in Mongolia, in Tibetan borderland, or in a score of other places. The eternal struggle which these four hundred millions have

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with the wolf at the door is largely the cause of this constant pushing back. 648

One of the most important Black Bloods in the district we are referring to was a chief named Luh. The Chinese official in charge of that district acted as many of these border officials act, and at last he drove Luh out of his home and confiscated all his lands. If you have soldiers at your command, it is comparatively easy to make a start in this fashion, but usually the Chinese have to pay a very heavy price for a policy of this kind. The hillmen do not readily forgive such actions, and having in the past known what it was to defeat Chinese, Chief Luh and his men determined to have their own back again. The Chinese garrison at Pei-sha was attacked and overwhelmed. Then frantic messages were sent to the Viceroy at Yunnan Fu, who promptly ordered soldiers to proceed to the scene of the trouble and exterminate Luh and his party. Orders like this were easily given in those days, but not so easily carried out, for most of the soldiers in the various camps were on paper only. A garrison that actually possessed thirty per cent. of its nominal roll of men was in a healthy condition. Those were the days before the great Manchu Viceroy Hsi-liang, altered all that. When he came into the province of Yunnan he sent men secretly to see the actual state of the various garrisons. These brought back their reports. On the strength of these reports, several military officials were summoned to the city where the Viceroy had his residence. They went, not suspecting what was in store for them. A few days after their arrival, to the surprise of the whole city, and even more to the officials, one or two of these military men, whose paper soldiers were more than usually numerous, were publicly 648 721

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beheaded. A great shock went through the province, and recruiting was very brisk for the next few months. Those military heads taken off made a surprising difference to the actual strength of the Chinese forces in the Far West.

The trouble with Chief Luh was before the stern regime of the Viceroy Hsi-liang, and so it was with some difficulty that the forces necessary for the putting down of the Nosu fighters were obtained.

Soldiers began to concentrate on Pei-sha, but in the preliminary skirmishes the fortunes of war went against the Chinese. Still further frantic reports were sent to the Viceroy. Two generals and a large number of soldiers were ordered to the scene of the trouble. All the north of Yunnan was excited. At Chaotung hundreds of raw fellows were persuaded to join the colours, and soon there were large bands of troops moving down towards the Yangtse. Things, however, progressed slowly. The hillmen were in earnest. The Chinese troops were untrained. All the south of Nosu-land began to wake up, and the war tocsin was sounded far and wide.

It was at this time that the Nosu came to my study at night. He brought a very roundabout message from Chief Luh to Nhe-jah-jah, asking if I could help to make peace and get the stolen lands restored. He promised that if the Chinese would only give back his lands he would withdraw his forces and make no further trouble. He said that the Chinese officials were so treacherous that he was afraid to deal with them, but expressed perfect confidence in my being able to bring about peace if I only tried. I promised to do all I could, and advised the messenger to tell Luh to keep his forces back for a while, until he should see if the English

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friend of the Nosu could do anything in the matter. I called on the general in charge of the garrison at Chaotung and told him all my story. He wanted to see the messenger from Nosuland, but I had waited until he was safely away before I approached the general. General Chao was very kind and promised to report the matter to the Viceroy, which he duly did. So that I might keep quite square in the matter, I wrote to the British Consul-General at Yunnan Fu, telling him all that was happening and asking his kind assistance in the affair. Sir W. H. Wilkinson readily promised his assistance, and to his kind, entirely unofficial representations the Nosu and Chinese owed much. A new general was on the point of leaving Yunnan Fu for Chaotung, and before he left he had an interview with the Consul-General. When he came to Chaotung he seemed willing to use the English missionary to further his ends if possible. The Viceroy authorised the new general to send word to Chief Luh that if he kept the peace for one year he should have one-third of his lands restored; if for two years, then two-thirds; and if for three years, then the whole of his lands should be returned to him.

Early in October this General Su called on me, and we had a delightful talk about the Nosu. The general was most candid, and told me that he and others depended on troubles such as this for promotion, and that if peace were made quickly there was no likelihood of the colour of the button on his official hat being changed for that of a higher rank. Just before he came in to see me, a widow woman had called on me. Her son had joined, and was just off to Pei-sha to fight the warlike Nosu. He was an only son, and the widow begged me to help her in getting him off, as she

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did not want to run the risk of being left alone in the world. Remembering the widow, I begged General Su for once not to trouble about the colour of his hat's button but to think of the inner feelings of pity which existed in his heart. The next day I returned the general's visit and found him and another general sitting together. We all three yarned up in the guest-hall about the fighting. These military men wanted a good fight and a great victory. The missionary wanted to stop the war. Very likely these two men of war smiled at my pleadings. They asked me to persuade Chief Luh to come to Chaotung and confer with them, promising to give him a safe conduct. It looked as if I were getting my way in winning the sympathy of these two men.

Then, with a sudden change, General Su switched the conversation on to an entirely different line by asking me an altogether unexpected question. He said he had read the Gospel of St John, and had noticed in it the story of the man blind from birth, about whom Jesus said that "neither had this man sinned nor his parents." General Su said: "We believe that punishment follows sin. If this man had not sinned, why had not Jesus prevented him from being born blind?" So we got away from the Nosu troubles, into a question that has puzzled thinking men from the time of Job until now.

By the easy way in which the secrets of Chinese yamens leak out, it came to my knowledge that the trouble at Pei-sha had been reported to Peking, and that orders had come from the Central Government that Luh was to be executed if caught. Practically at the same time as he was talking so pleasantly with me, about the problem of trouble and pain, General Su was giving instructions that if Luh came to

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Chaotung in his absence he was to be dispatched at once. Luh had sent word that he was quite ready to come, if I would go surety for him. I took good care that he did not come.

The forces at Pei-sha made little headway against the Nosu, and when the latter, adopting the advice sent from Chaotung, withdrew for a while, negotiations were opened on the spot, and at last an agreement was come to which rendered further fighting unnecessary. The soldiers returned. The widow's son got safely home. The orders from Peking were not carried out. You can't kill your hare unless you first catch him. General Su was still friendly, but I did not hear that he got a change of button. We chatted together as before, but I never told him that someone had shown me a copy of his orders for the execution of Chief Luh, had he come across to Chaotung, believing the assurances that had been given to the foreigner concerning the safety of his life. The Chinese will never win these hill Nosu to their side until their local officials carry out in a generous manner the great, broad policy of equal treatment and toleration, which has been the aim of some of the best statesmen of this great country. Had Chief Luh carried out his intentions, and come to Chaotung, trusting to the help of Nhe-jah-jah, there would have been a tragedy, and I should never have cared to approach the friends of Nosuland again.

Since writing the first part of this chapter I have, by the kindness of the present British Consul-General at Yunnan Fu, received a copy of an illustrated pamphlet, written by one of the professors in a Government school of that city. The title of the pamphlet is *Illustrated Records of the Aboriginals of Yunnan*. The price is half-a-dollar. There

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their westward migration movement.

Of the southwestern tribes peoples, the Miao are the latest to migrate. Although Yun-nan, Kuang-tung and Kuang-hsi are large and sparsely populated, the arable mountain lands have long since been occupied by the Lolo and other tribal peoples. The Miao are thus unable to find large blocks of territory which they can occupy in compact groups. They have had to scatter, therefore, each tribe finding its own Lebensraum. They are without overall political organization in this migration and also are without any definite goal of migration. Having come late on the scene among the southern mountain peoples, they must take what is left and thus are forced to the highest altitudes which are not yet occupied, although in Kuei-chou they inhabit the land from 3000 feet and up above sea-level.[37] Nevertheless, they are consumers of some importance and are significant in the province's production and commerce.38

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7. The Lolo in Ssu-ch'uan and Hsi-k'ang

The following account of the Lolos is a translation from Lin Yueh-hua, Liang-shan Yi-chia, Commercial Press, Shanghai, 1947, p. 3-5, 9, 13:

The center of Lolo power is in the Ta-liang Shan (Great Liang Mountains) in the southwestern corner of Ssu-ch'uan Province and easternmost Hsi-k'ang. From here it spreads out into the Hsiao-Liang Shan (Lesser Liang Mountains) and fans out in all directions. The Ta-liang and Hsiao-liang Mountain block occupies an area about 300 miles long north and south and some 200 miles east and west in the districts of Ping-shan, Lei-po, Ma-pien, and Ngo-pien, in Ssu-ch'uan Province, and Chao-chio, Yueh-sui, and Hsi-ch'ang in Hsi-k'ang Province. In this area the Lolo population numbers about 200,000. The Lolo stronghold is uncontrolled by the Han-Chinese. The Liang Shan have been the Lolo habitat as far back as history can be traced here, over 2000 years. There are few traces of Han-Chinese within their domain.

The Hsiao-Liang Shan is the contact zone between Han-Chinese and Lolo. Political influence and control here fluctuates between the two groups. When Han-Chinese political power here is in ascendancy, the Lolo for the most part move westward to Huang-mao-kang (Huang-

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448 mao Ridge) and their power shrinks back to the Ta Liang
[721] Shan. When Han-Chinese power weakens here, the Lolo tribesmen go on a rampage and disturb the Hsiao Liang Shan region, so that there is hardly a day of peace and security in Lei-po, Ma-pien, Ping-shan, and Ngo-pien Districts ...

101 [Actually, the Lolo habitat is not restricted by the
177 Great and Lesser Liang Shan. Large numbers are found
186 in Kuei-chou. In Hsi-k'ang, apart from the number in the Liang Shan there reportedly are some 600,000 Lolo in ten districts in the east. Within Yun-nan south of the
[162] Chin-sha Chiang also are a number of Lolo districts. The high altitude basins of Yun-nan are 80-90 per cent Han-Chinese in population. But the high mountain valleys and plateau lands are inhabited almost entirely by mountain tribes people including Lolo. South of a line between K'un-ming and Ta-li, the Pa-yi or T'ai tribes are the predominant group of tribes people, living mostly in the low-lying plains and basins. North of this line, the tribesmen are Lolo and related groups such as the Mo-hsieh (Mo-so) and the Li-hsieh (Li-su). The Lolos also have spread south of this line, and there are even small numbers in Vietnam and Burma. Lin Yueh-hua estimated that the Lolo and Lolo-related tribes people in Yun-nan numbered not less than 1,000,000. The Yun-nan Lolo differ from those of Ssu-ch'uan and Hsi-k'ang in that they have become highly Sinicized and have intermarried with Han-Chinese and other peoples, so that in features as well as culture there have been changes. Many of the Yun-nan Lolos consider themselves Han-Chinese and do not like to be regarded as Lolo. The northern Lolo, however, find their backbone in the so-called Black-bones who are a race of aristocrats scorning the Han-Chinese and maintaining a strict racial separation. The Chinese Communist Ya-kuang Atlas for 1952 gives a figure of 3,000,000 for the total number of Yi or Lolo in the southwestern provinces.]

133 The Liang Mountains branch off from the Kung-ho Shan and divide into four great branches. The first and northernmost is between Ma-pien and Ngo-pien. In the Lolo area it is known as the Wan-shih-p'ing Mountain Range. It is the water-divide between the Ta-tu Ho and the Ma-pien Ho. The second branch is the main range of the Ta-liang Shan. It runs from Huang-mao-kang in the north and extends through Huang-ts'ao-p'ing, Yen-feng-Shan and Ta-feng-ting to reach Nan-huang-ts'ao-kang,

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adjoining the Lung-t'ou Shan on the banks of the Chin-sha Chiang. It constitutes the water-divide between the Mei-ku River and the Hsi-su Ho. The third branch is connected with the territory of the Wu-p'ao tribes and the Wu-p'ao Shan at Chu-heh. It is the water-divide between the Mei-ku Ho and the Hsi-ch'i Ho. The fourth branch is the Pa-ch'i Range between Chao-chio and Ning-nan in Hsi-k'ang. It is the water-divide between the Hsi-ch'i Ho and the Hui-t'ung Ho. The Huang-mao-kang is commonly considered the dividing line between the Great and Lesser Liang Shan. 133

Westward from Huang-mao-kang the Ta-liang Shan stretch to the Hui-t'ung River. East of Huang-mao-kang [631] is the Hsiao Liang Shan forming parts of Lei-po, Ma-pien, Ping-shan, and Ngo-pien Districts. These four districts were within the Fifth Administrative Region (Hsing-cheng Chü) of southwest Ssu-ch'uan.

The main range of the Ta-liang Shan runs in a north-south direction. The eastern sector in the southern end forms eight ridges constituting foothills, all run eastward to the Hsi-su Ho. These are called the Pa-chai (Eight Fortresses). The northern one starts at Ta-ku-tui. The southern section of the Pa-chai adjacent to the Chin-sha Chiang is very precipitous. The northern sector abuts the Lung-t'ou Shan. Here peaks rise on peaks, and dense forests darken the ground. In this frontier zone after some strenuous skirmishing and patrolling during the Ming and Ch'ing Dynasties, the Han-Chinese gradually managed to push their control to the area immediately east of Huang-mao-kang between 1796 and 1851. At the northern part of the Pa-chai the Han-Chinese also established themselves at the valley mouths and advanced westward up the valleys ... [648] [734]

On the east face of the Huang-ts'ao-p'ing (Yellow Grass Flats) there is Yu-cha-p'ing (Oil-press Flats) where Han-Chinese now have developed cultivation from the wilderness. When Ch'ing power was at its height, this was a great market space where the Lolos traded. It is closed in by overhanging cliffs and forests, so that Han-Chinese did not dare penetrate the area. Wa-hai (Marsh Lake) is the northernmost portal for entering the Ta-liang Shan. It serves a large region and is the essential route of entry for Ma-pien and Ngo-pien Hsien cities. One can reach Wa-hai from Ma-pien by traveling west through Yueh-erh-pa and Nan-mu-p'ing, climbing 133 487

[179 cont.]

534 The other tribes also make guitars with long necks and with two or three strings, and the big flutes with a single tube formed of a long reed which fits into a calabash.

691 The "Lolo" groupings settled in Tonkin are too dispersed and too mixed up with the groupings of other races to have their own administration.

622 631 648 The "Lolo" hamlets or villages are headed by a "siao-phay," who administratively comes under the control of either a "Méo" "ping-t'éou" or a "Lolo" "tcha-tao" (where several "Lolo" villages are contiguous), or a "Thai" "ly-truong."

In principle, the chiefs are chosen from the tribe which has the numerical preponderance, it is thus that small "Méo" settlements attached to more important "Lolo" settlements are under the authority of a "Lolo" chief.

621 The "Lolo" of Tonkin, separated for many centuries from the larger groupings from which they originated, have retained no vestige or definite recollection of their former organization.

593 428 The family constitutes the true social unit. Property rights and the customs of inheritance show some special characteristics, whose purpose is to assure the transmission of the property within the family of the husband.

423 The "Lolo" is the owner of his irrigated rice fields, which he disposes of as he wishes. He considers himself as only the usufructuary of the mountain areas cultivated.

768 428 When the head of a family dies, his goods, real and personal, are divided among his male children. In default of male children, the belongings are divided in half, one part goes to the wife of the deceased, the other part to the brothers and nephews of the husband. When the wife dies in her turn, her part reverts likewise to the brothers and nephews of the husband.

The mountain areas are subject to a similar division, but without losing the character of usufruct. Also, if one of the male children or one of the other heirs is unable to cultivate the entire portion that has come to him, the uncultivated excess again becomes common property and cannot be sold to other families.

[185] The "Xa-pho"

101 The name of "Xa-pho" is used to designate rather important
131 "Lolo" tribes, numbering from 3,000 to 4,000 individuals, which
161 are settled on the right bank of the Red River in the regions of Baoha and of Coc-Leu, mixed with "Thai" and with "Nhang."

These tribes call themselves the "Lao-pa."

The "Xa-pho" are rather closely related to the "F'ou-la." Even more timid than the latter, they have allowed themselves to be
181 completely dominated by the "Thai," who often treat them as
648 veritable slaves, available to perform forced labor or to pay taxes without mercy. Moreover, the "Xa-pho" accept this inferior position, which they appear to have no desire to alter.

The costumes of the women resemble those of the "F'ou-la,"
291 but the jacket is shorter and it is edged by a wide band on which are
531 embroidered lozenges filled with multicolored designs.

The dialect has many analogies to the "F'ou-la" dialect. The
197 language of commerce is the "Thai" and sometimes Annamese.

The mores and customs of the "Xa-pho" come closer and closer
177 to those of the "Thai" and of the "Nhang" among whom they live.
342 The cabins, which are very clean, are most frequently of the type
361 built on piles. The hamlets are not far from the rice fields, but always located on the slopes of the hillsides.

771 No more than the other "Lolo," the "Xa-pho" have neither a
769 religion nor beliefs which are well defined, beyond a vague worship rendered to their ancestors. They are very little interested in matters concerning souls and spirits.

They have very few legends. They appear to be totally ignorant
773 of that of the deluge, which, nevertheless, is known, with numerous variations, by almost all of other tribes of Upper Tonkin. They have preserved one which explains in the following manner the required style of the "Lolo" jackets: The first human couple had four sons from whom are descended the four principal races of the region:

[101] The "Xa-pho" called "Lao-pa."
The "Thai" called "Gia-lo-pa."